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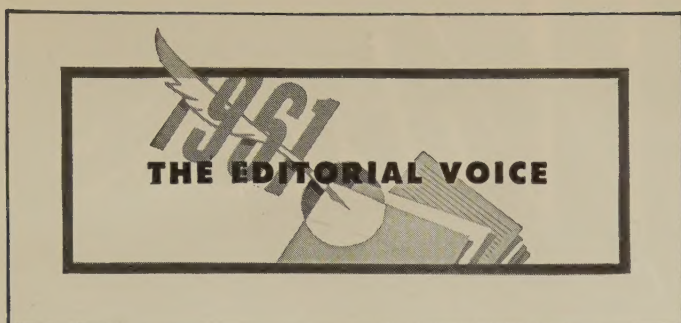
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DISCOVERY

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THE VOICE OF GOD SPEAKING

I think it may be accepted as axiomatic that God is constantly trying to speak to men. He desires to communicate Himself, to impart holy ideas to those of His creatures capable of receiving them.

This divine impulse toward self-expression may account for the creation, particularly for God's having made intelligent and moral beings who could hear and understand truth. Among these beings man stands at the top, having been created in the image of God and so possessing purer and finer organs for the apprehension of whatever can be known of God. The Second Person of the Godhead is called the Word of God, that is, the mind of God in expression.

Concerning God's speaking to men there are two views, opposed to each other, it is true, but alike in that both are erroneous. One is that God spoke the Holy Scriptures into being and then lapsed into silence, a silence that will not be broken till God calls all men before Him to judgment. God will then speak again as in olden days, but in the meantime we have the Bible as a deposit of embalmed truth which scribe and theologian must decipher as they can.

This view is held by the majority of evangelicals, allowing for some variation in detail, and is extremely injurious to the Christian's soul. It is injurious because it contains two false notions, one that God is no longer speaking and the other that we are shut up to our intellects for the understanding and apprehension of truth. According to this view, God is far away and wholly noncommunicative; and we, whether we like to admit it or not, are forced into a kind of evangelical rationalism, since according to this notion the human mind becomes the final arbiter of truth as well as the organ for its reception into the soul.

Now, the blessed fact is that God is not silent and has never been silent, but is speaking in His universe. The written Word is effective because, and only because, the Living Word is speaking in heaven and the Living Voice is sounding in the earth. "And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

That the creative voice of God is constantly sounding throughout the creation is a truth forgotten by modern Christianity. Yet it was by His word that He called the world into being and it is by His word that

all things are held together. It is the still voice of God in the heart of every human being that renders every-one culpable before the bar of God's judgment and convicts of sin even those who have never been exposed to the written Word.

The idea that the only mortal sin is the rejection of Christ and that men are not held accountable for sin in those parts of the world where the gospel has not been preached is a monstrous error. There is a light that lighteth every man that cometh into the world. It is sin against light that destroys men, not the rejection of Christ, though that rejection leaves the sinner desolate in his sin and shuts him out forever from the forgiving love of God.

It is written that Christ upholds all things by the word of His power; and the word that upholds all things is the power-filled voice of God sounding vibrantly throughout the creation. The Bible is not, as some appear to think, God's last will and testament; it is, rather, the written expression of the mind of the Living God, inactive until the same breath that first inspired it breathes on it again.

The other and opposite error from the God-has-once-spoken error is that held by various kinds of liberals. It is that since God is vocal in His universe, there is no such thing as an inspired canon of Scripture containing a full body of revealed truth that can serve as the one final source of doctrine and practice. According to these gentlemen, the two ideas contradict each other. If God is still speaking, then we must keep our minds open to further revelation given, it may be, through poets, philosophers, scientists and novelists, as well as religionists of various kinds. Wherever new truth is discovered or new and advanced ideas are brought forth, there God is speaking again as He once spoke by the prophet and seer in olden days.

Certainly we must grant these men the right to believe what they will, as well as the right to teach what they believe, but one thing is settled: Whoever, for whatever reason, denies the finality of the Biblical revelation and insists upon a continuing revelation having the same authority as the Sacred Scriptures has shut himself out from the name of Christian. He is simply not a Christian in the scriptural and historic meaning of that word.

Between the ideas of a fixed Biblical canon and a constantly speaking God there is no contradiction. In the Scriptures God has caused to be written a full and sufficient body of truth. Holy men were moved by the Holy Spirit to record the words God knew would be best suited to teach doctrine and to reprove, correct and instruct in righteousness. The point I make here is that if the living voice of God were not speaking in the world and in the hearts of men the written Word could have no real meaning for us. Because God is speaking in His world we are able to hear Him speak in His Word.

●
There is never any peace for those who resist God.—FÉNELON.

The path to personal revival is not new—just overgrown

We Must Hear God's Word

By REV. WILLIAM J. FOLEY

"Take heed therefore how ye hear [read]."—LUKE 8:18.

FOR years one of my constant prayers had been, "Lord, revive my heart." I had known what it was to have "times of refreshing . . . from the presence of the Lord," and "mercy drops" falling round me. I could not, however, persuade myself that I was experiencing real personal revival. Then came the glorious day when revival was mine. "To him be glory and dominion for ever and ever. Amen!"

It happened while I was reading the Word. No effort of persuasion was needed now, for there was no doubt. Fires began to burn and streams began to flow that continue today. They have stood the test of time and trial, sunshine and storm, even in the valley of the shadow.

What was seen in that day was the key to both receiving and maintaining the gift of personal revival. I learned that while church-wide or general revival requires great intercession, in personal revival God is waiting *for us* to surrender unconditionally, to embrace fully the cross, and to appropriate the promises—for only thus can a man crown Jesus Christ, Lord. Then and only then will God meet him.

In a moment of time I learned also how to read my Bible. For many years in starting the day I had never read anything until I had read the Word of God devotionally. This revival experience, however, gave me a new Bible. It became, as never before, the *living* Word of God.

I would give all I possess of this world's goods if I could have seen this when I first came to Christ. I would like to share it with you.

Right here I would like to state very kindly that most of us as Christians are faced with a reluctant admission; namely, when our regular devotional reading of God's Word and prayer do not produce personal revival, we are simply performing a ritual.

When someone suggests that most evangelical Christians read their Bibles devotionally as a ritual we rise to protest. "Not I," we say; "that is what I left to come to Christ."

All right, let us come to the light that our deeds may be made manifest. Let us briefly analyze our devotional Bible reading. How is it that most of us can read the Bible daily until we read it through even a dozen times, thus fully informing ourselves on the perfect will of God for us. Then having finished, we find ourselves no more like Christ than when we began to read. On the contrary, we are just as selfish and carnal as ever, just as demanding and critical, just as lukewarm and prayerless, just as impatient and touchy, just as proud and pretentious, just as unkind and unyielding, just as



On June 4, a few days after he had written this article for THE ALLIANCE WITNESS, Mr. Foley went to be with the Lord. Until his health forced him to retire he had had a successful ministry in Tucson, Ariz.

procrastinating and negligent. Every one of us can finish this list for himself.

Now, we ask, what is wrong? Let us make a comparison. Here are some friends of another faith. In part of their religious devotions they are advised to light a candle, setting it to burn before pictures or statues of certain saints. Our reaction is one of compassion. We say, "If only they would read God's Word, the emptiness of this practice would easily be seen." We approach one and ask kindly, "What does this practice do for you?" He taps his breast and says, "Ah, I feel better in here." To ourselves we add, "Poor soul, just a pacifying ritual which never changes his walk."

Now we ask the Christian who faithfully reads his Bible but who shows little change in his walk, "Do you have devotions daily?" "Oh, yes," he replies. "I never miss. I would not feel right. My day would be spoiled."

But basically, what is the difference between burning a candle or reading the Scriptures when neither produces a transformation in the life? The answer is *both* serve simply as rituals. However, there is one difference. In reading the Word we shall be under far greater condemnation for, having seen the light, we have refused to walk in it, while the others have never seen it.

Since this is the case, how shall we face the Word of God?

First, we must stop simply "reading a book" and begin "listening to a voice"—the voice of Christ. In reading any book the approach is usually general and impersonal, but if one is listening to a voice as though the author's eyes were trained upon him, the words become penetratingly personal.

Second, we must be absolutely honest about the state of our hearts. There can be no excuse, no explanation, no defense for anything wrong. We cannot say, "I have sinned, but . . ." "I did wrong, but . . ." "It was my fault, but . . ." A qualified confession is simply an attempt at self-justification and classes us with the Pharisees to whom Christ said, "Ye are they which justify yourselves."

Third, we must allow the Word of God to perform its functions. It is likened to a sharp, two-edged sword, and we dare not dull its edge or blunt its point. It must be allowed to cut and pierce. It is a hammer and we must not ward off its blow; it is a fire and we dare not quench its consuming flame; as it is light, we cannot refuse its path; as a laver, we must not neglect its cleansing; as a mirror, we cannot forget its reflection; and, as rain and snow, we must allow its full absorption into our hearts and lives.

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The Day of Wrath

*The day of wrath, that dreadful day,
When heaven and earth shall pass away!
What power shall be the sinner's stay?
How shall he meet that dreadful day?*

*When, shriveling like a parched scroll,
The flaming heavens together roll;
And louder yet, and yet more dread,
Swells the high trump that wakes the dead!*

*O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away.*

—SIR WALTER SCOTT.



We must never say, for instance, "I know the Bible says this, but actually what it means is this . . .," and then reshape, mold, twist or bend it until it conforms to our doctrinal position. God must be credited with saying what He meant and still means today. Sin and license seek cover. Therefore, we dare not try to hide behind any private interpretation of the text.

Fourth, your response in faith and obedience and renunciation must be threefold. It must be positive, without wavering. It must be personal, neither asking nor depending upon the coöperation of others, such as "I'll do it if my husband (or wife) will." And it must be present, that is, acted upon immediately. There can be no delay in believing and obeying. You cannot say, "I will think about this" or "I will ask God now and expect Him to do it later." We must claim the promises on the basis that "if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have [immediately] the petitions that we desired of him" (1 John 5: 14, 15).

Now let us see how all this will work out in practice:

1. Suppose instead of our reading a book we actually were to see Christ sitting across from us and speaking to us as He did to the disciples on the mountain. Looking at us He says, "Blessed are the meek . . ." Instantly I see my own heart. Perhaps I have been demanding, unkind. Yesterday I may have wounded a brother by my sharp tongue. What shame as I interrupt the Master to confess my guilt and ask forgiveness. Then, renouncing this practice, I promise

Him that I will apologize to the brother I wounded.

He continues speaking and says, "Judge not, that ye be not judged." Instantly I see my tongue everywhere except on the altar. Again with shame I admit to condemning and being unmerciful in my judgment of others. At once I yield my tongue to His control.

As He speaks, one by one the spots and stains on my heart will be seen. Just as quickly they must be confessed and brought to the blood and the cross. And just as quickly they shall be cleansed when the power of the blood of Christ is fully claimed. Any delay or refusal to confess or renounce any sin must bring us to a halt. We dare not go one step further in the Word; to read on would be to walk in darkness. Growth in grace ends where resistance to God begins.

2. As He speaks, new paths of obedience will be seen. He will say, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This may be new light. So reminded of it, we become willing to take the initiative for reconciliation as we promise the Lord, "By Thy grace I will do this."

He continues speaking: "Submitting yourselves one to another in the fear of God." I presume 95 per cent of all differences between individual Christians, in families or in churches, are due, not to principles which involve sin, but simply to preferences. Now I learn that I must submit to my brother when preference is involved. I cannot, for instance, insist on *green* when he desires *blue*; I cannot demand that we go at two o'clock when he chooses to go at three. The spiritual man always yields to preference but never to principle.

3. There will be paths that one will have to renounce. The Master will say, "Do all things without murmurings and disputings." We see Christ not opening His mouth even when broken and bruised, not disputing even when falsely accused. Our hearts become ashamed as we think how much we have complained against adverse circumstances and

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Was Paul the Model Christian?

We wonder how he dared to say, "Be ye followers of me," yet that is what

all of us say by our lives, whether we take the responsibility for it or not

By REV. WILLIAM J. KRUTZA

AT first glance it would appear that Paul demonstrated considerable pride when he told the Corinthians, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Men throughout church history have challenged his right to say this.

But is not this what we are saying to the world every day? Whatever our denomination or our particular set of doctrines, is not this what we are saying, consciously or unconsciously? What kind of Christianity can we present effectively to others except that which we have experienced ourselves? Can we lead the seeker past our interpretations of Christ to Christ Himself?

The apostle Paul, in his self-renunciation and identification with Christ through death and resurrection, is well qualified to present himself as an ideal believer. Yet it is doubtful that he was doing this. Rather, is it not self-evident that Paul was only seeking to show the Corinthians, who knew so few other followers of Christ, how to follow the Lord?

But granted that he was so presenting himself, would there be any value in viewing him as the ideal Christian? Yes, in many ways. Paul was a man of great intellectual and spiritual ability. He was able logically to reason the gospel with the philosophers. His writings contain some of the best argumentative writing that exists.

Paul's intellectual ability, however, did not dampen his spiritual fervor; rather it fed it. Paul's spirituality was a mental-directed spirituality. What he experienced in his heart he could explain intelligently to others so they could have like experiences. He disproved the illogical notion of some fundamentalists who warn people against intellectual in-

vestigation into gospel truths. He knew that such investigation led to richer experiences. The Church of Jesus Christ is in constant need of those who will be followers of Paul in doctrinal explanation and spiritual investigation.

Paul was a Christian who had vital experiences with the Saviour. What he had he obtained firsthand. He could say, "I have seen the Lord for myself." The Damascus encounter with Christ remained vivid throughout his ministry. Christ was not a doctrine—He was a Person and was personally known.

Paul was a man of intense spiritual passion. This pervaded his ministry whether in a home at Antioch or in a Roman prison. Under his ministry the Philippian jailer cried out, "What must I do to be saved?" and King Agrippa admitted, "Almost thou persuadest me to be a Christian." This passion came from the Saviour living in him, a Saviour who wept over Jerusalem and who looked down from the cross and cried, "Father, forgive them."

Paul's life and ministry sufficiently vindicate his authority to say "Be ye followers of me." But he did not stop there. To be a follower of Paul meant to give full allegiance to Jesus Christ. "Follow me as I follow Christ." And it appears that Paul was able to transfer any allegiance to himself directly to the Lord Jesus. He had the ability to point others past himself to his Lord. By his great intellectual grasp of divine workings and his deep spiritual capacity he was well qualified to invite people to follow him as he followed Christ.

Our great problem is: do we have the qualifications to challenge pagans to follow us as we follow Christ? Most of us would hope that the

seeker could manage to bypass us and follow Christ according to another pattern.

We do not have the ability to present Jesus Christ in any greater way than we have known Him ourselves, either intellectually through a study of the Word or experientially through our surrender to His will. Here we seem to present only a "have not" concept of Christ and no more.

Often we lament that we are producing Christians like ourselves—shallow, worldly, without spiritual perception. It is impossible to produce Christians greater than ourselves. If any of our converts become spiritual giants it will not be because of us but because God has been able to circumvent our smallness, our shallowness, our superficiality, to get to the depth of the convert's heart.

But should this be the norm? Never! Whatever must be done within ourselves in purification, self-renunciation, personal surrender to the Holy Spirit or absorption of the Word is a responsibility we must face.

We dare not excuse ourselves with a glib "You are not supposed to follow men." God has ordained us as lights unto the world, salt unto the earth, examples of the faith, men and women redeemed who portray what Christ can do in a human life. It is true that men are not supposed to follow us for salvation, but they have every right to ask for an example of the gospel's transforming power.

No harm will be done if you set a good example within your denominational framework. Paul would hardly propose that you become a hostile nonconformist. If being like Christ is possible in your church, then you have every right to invite

the pagan into your particular fellowship to hear the Word. Paul's vital concern was that the believers be captivated and controlled by Christ somewhat in the pattern developed in his own experience.

As we examine ourselves and see the inadequacy of our example we shall be better equipped to join in Paul's statement. Significantly, these times of self-examination seem to be the only times we take interest in

others with hope they will follow Christ. Isaiah, when he saw himself a great sinner, was willing to go to others with God's message.

Honestly, we don't want to make more Christians like ourselves, yet we long that more become followers of Christ. Let us therefore make certain that we are acceptable examples through a thorough examination of our doctrines and experiences. Then let us seek to win others to Christ,

urging them to follow us in the manner that we follow Christ. Thus we shall upbuild many in the Christ-like life.

How else will we accomplish our missionary tasks in the world unless we actually live our verbal testimony? We should be able to ask others to follow us as we follow Christ. Only in this way can we give to our message the ring of truth. ♦ ♦ ♦

When Perfect Love Is in Control

By REV. DWIGHT L. NISWANDER

MAN'S ability to love God supremely reveals the highest genius and is the most practical demonstration of religion. Loving God is the noble quality of Christian experience. Devotees of the world's religions may declare that they know God in a vague sort of way, but as Christians we can love God with a heart full of praise and demonstrate it through devoted service by His enabling.

Divine love does not conform to the little molds of the human will, nor is it subject to our control. There is something purely mystical about divine love which elevates the affections. Everything depends upon the Object of our love, for He is the source as well as the end.

A rather simple experience of the day may affect the entire nervous system, so that we have a right attitude or an infidel attitude in our relationship with Jesus Christ. Impressions create moods, and these moods can turn our hearts favorably toward Jesus Christ or unfavorably away from Him. The solemn fact is that love is not produced by a pious determination to serve Christ. We cannot make ourselves love anything or anybody, but we can do something about the infidelity that would spoil our love. Our defense against distracting impressions and traitorous moods is to obey such exhortations in the Scripture as this one: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, . . . unto eternal life" (Jude 20, 21).

The Christian life is exceedingly simple in principle. It is based upon a continued affection for Jesus Christ. The constancy of a man's Christian experience depends upon His keeping his devotional life focused upon Christ.

Much emphasis has been laid upon being baptized with the Holy Ghost for service. But what is service? There is no way to limit service in the true Christian sense. It finds expression not only in the realm of Christian social activity, but embraces the entire life in all its experiences. To have a heart of perfect love does not mean that I must specialize only on such things as testifying, preaching, teaching or singing. The elation of love does not permit us to wait for a task to be offered, although it predisposes us to quickly accept responsibilities we ought to carry. A menial task nearest us becomes the occasion for a special act of love for Christ. We may begin with the kitchenware, as Brother Lawrence did. The Christian takes advantage of incidentals and makes them serve as means of honoring Christ. The world always is astonished at saints because of the manner in which they live on top of circumstances, never allowing adversities to interfere with their love for Christ.

A Christian is optimistic because Christ rules his heart and there is nothing left to upset him. His joy is the joy that comes from true obedience. His delight is the satisfaction he has in Christ. His honesty and sincerity are evident because he is

"hid" with Christ in God. He may be harried by the confusing elements of his human experiences, but perfect love will not allow worry, sorrow or human discomfort to upset him. When perfect love is in control Christ is supreme and the whole personality is poised by His sweet graces. "There is no fear in love" (1 John 4:18). We can never be sanctified until we see the divine glory. The biographies of A. B. Simpson, Daniel Steele and others illustrate this. The glory we see in the face of Christ answers to our deepest cravings and keeps the love of God flowing. Only a complete trust in the all-sufficient Christ can keep perfect love in the heart.

In response to our trust the Holy Spirit sheds abroad the love of God in our hearts. No experience, however wonderful it may be, can of itself keep that love as a perpetual possession. Our affections are subject to wavering unless we deliberately keep our attention upon our Lord. The only holiness we have is the holiness of Christ; the only righteousness we know comes from Him. We are partakers of His divine nature.

When we talk more about holiness than about Him it is evident that we are more interested in our own development than we are in Him. Love must be consumed with the wonder of the object itself rather than with the reflection of that object. The wonder of the Christian life is the wonder of Christ Himself. He can keep the heart well occupied "all life's journey through." Let us rejoice in Him and be glad. ♦ ♦ ♦

Achan walked about the camp as if he were an upright, truehearted Israelite—and the whole camp was defeated

Hypocrisy Cannot Be Hid

By REV. JASPER SMOAK

LUKE 12:1-12

ONE of the most revolting characteristics of human behavior is deception. A Dr. Jekyll-Mr. Hyde character is thoroughly repulsive. A two-faced person is defined by God in one word—hypocrite: he who feigns to be other or better than he is; a pretender to virtue or piety. A person of this sort is simply a deceiver, a cheat, a dissembler.

Jesus pronounced woe upon the hypocrite, saying, "For ye are as graves which appear not, and the men that walk over them are not aware of them." Tragically enough, this pharisaical spirit is still prevalent in the world today. It is not limited to worldly organizations. Hypocrisy is particularly offensive when seen in the church. Satan uses this subtle snare with alarming success in his attempt to bring the church to its knees, making it subject to the kingdom of evil.

Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Realizing the subtle potency of this evil, Jesus exhorted them to guard against this thing, lest it spread through the whole church as the molecules from a lump of yeast rapidly seek lodging in the whole batch of dough.

An Old Testament illustration of the contaminating influence of hypocrisy is shown in the sin of Achan. Instead of confessing that he had taken silver and gold that rightfully belonged in the treasury of the Lord, Achan chose to play the role of a hypocrite. Just picture this Hebrew soldier walking about the camp posing as an upright, truehearted Israelite, while down in his heart he knew he was a deceiver and a transgressor. Like leaven in meal, the effect of this thing permeated the whole nation of Israel until Jehovah spoke, saying, "Israel hath sinned, and they

have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff" (Josh. 7:11). Notice in this divine reproof the charge, "and dissembled also." "Dissemble," like the word hypocrite, means to hide under false semblance, to feign or disguise, to make pretense of, or to pass as if unnoticed.

Joshua knew he must discover the cause of their weakness which had resulted in their falling back when they met the enemy. In desperation he sought God for a solution. The answer came in the form of a sharp accusation: "There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Josh. 7:13). Sin, in any form, is a serious matter with God. The Christian will suffer defeat like Israel, unless he uncovers his sin and deals it a deathblow by the Holy Spirit.

In the first twelve verses of Luke 12 the main thought is that a man must avoid hypocrisy or suffer the consequences in a defeated life. The Lord Jesus knew that it would be difficult for the disciples and other followers to remain true in the face of opposition. He knew that some believers would attempt to disguise their identity when away from the presence and influence of other Christians.

There are some Sunday school teachers, church officers and young people's leaders who on Sunday appear to be devout men and women



The author is an evangelist in the South Atlantic District of The Christian and Missionary Alliance. He makes his home in Charlotte, N. C.

of God, and on Monday morning they enter into a whirlwind of doubtful activities. The next Lord's day they reappear as soldiers of the cross. Away from the church they were "cowards of the cross," especially if their social prestige was endangered or their lives were in jeopardy. They were fearful of men. If a Christian suffers a wound in the war against evil, the enemy cannot do more. Christ said to the disciples, "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him" (verse 5).

Men and women who attempt to live a dual life must expect to be exposed sooner or later. It is possible for a while to hide evil deeds or a sinful life from friends and loved ones. On rare occasions men go to their graves with their misdeeds undiscovered, but they do not pass undetected by the piercing eyes of God. Jesus Christ said, "There is nothing . . . hid, that shall not be known" (verse 2). How foolish the attempt to conceal anything from the all-wise Jehovah. Like certain men of Isaiah's day some people today try to hide their counsel from their works committed in the dark. Mockingly, they too inquire, "Who seeth us?"

Achan was sadly mistaken when he thought he could live at one time the life of a transgressor and be a soldier in the camp of Israel. Imagine his mental torture every time Joshua or other officers passed near his tent. No doubt if a conversation would center around the defeat at Ai Achan would promptly direct it to a more pleasant topic, probably the victory at Jericho.

One need not be a victim of this wedge of hypocrisy which Satan is

using in his endeavor to split the Church of Jesus Christ. The stress of temptation ought not to be an occasion to exhibit a dual personality, but rather a man should maintain his confidence in the overshadowing providence of God. The Lord Jesus has promised that not one small sparrow falls to the ground without His notice. "Fear not therefore: ye are of more value than many sparrows" (verse 7).

Finally, Jesus taught the disciples that if they were arrested and brought before the Sanhedrin or the government officials to answer for their Christian affiliations, they were to be genuine and true to the gospel. Christians not only need not be hypocrites, but also their message need not be altered. Christ promises empowerment for every difficult situation. "For the Holy Ghost shall teach you in the same hour what ye ought to say" (verse 12).

Victory over Ai did not come until after the hypocrite Achan was taken out of the camp of Israel and destroyed. Even so, the whole cause of Christ is "injured" by the dissimulation of one believer. Will victory in the Church of Christ be retarded by your hypocrisy? ♦ ♦ ♦

WE MUST HEAR GOD'S WORD

(Continued from page 4)

contrary individuals. It seems God cannot even plan and control His own weather at times without our complaining. But hearing Him say these things, we commit ourselves to follow His steps, not opening our mouth in protest against adverse circumstances or evil done to us. We cease our disputings and efforts to get our preferred ways.

4. Listening to His voice, we learn of His promises to supply that which we have not yet received, special promises to meet our needs. There will be some things we are told to "take," others to "put on," some to "believe and receive," still others to "reckon." Immediately the faith that has claimed the power of the blood for cleansing now reaches out to claim our blood-bought riches. Taking immediate possession according to First John 5:14, 15, we grow in grace day by day. Cornelius and his friends believed as fast as light came with the words which fell from Peter's lips, and the Lord met them.

5. Lastly, there will be those revelations of what He is doing and

going to do. In addition there will come a growing revelation of the nature of Christ, of what He is and wants to be in us. All this will awaken fountains of praise and rejoicing until a new sense of thanksgiving with true fellowship and worship appears. We shall begin to share the burden of His heart for the state of His Church and for the great masses of lost men. Prayer also will be given its true priority in both burden and time. For while we have not dwelt on the prayer aspect of our devotions, it has become almost as ritualistic. Paying little attention to what we read leads us to saying prayers that we do not mean.

Thus with such a procedure as stated above, our devotions would lead us into a constant and conscious walk in every area of Christian experience from confession of sin to cleansing, to believing and possession, to obedience, to continual praise.

Now I would like to ask you: What kind of Christians would we be if we practiced this procedure daily, "listening to the voice" of Christ instead of merely "reading a book"? How far would we go in the Scriptures before we would be walking like Christ, filled with all the fullness of God, so that men would know that we had been with Jesus? This is walking in the light as He is in the light.

Such a procedure will lead any honest, hungry, openhearted Christian to an experience of continued revival, not based upon emotion but upon the solid rock of God's living Word.

I can honestly testify that the Word has been "sweeter than honey" and "better . . . than thousands of gold and silver." I pick up the Word and quietly say, "Dear Lord, now talk to my heart." How deeply He has spoken and what a refuge His Word has been in trial!

One may read this and say, "Why, there is nothing startling or new in this." To this I heartily agree. The path to personal revival is not new—just overgrown. It is not an intricate discovery of new truth, but a simple obedience to the old.

Our devotional Bible reading will result either in ritual or revival. Which is yours? ♦ ♦ ♦

Quotes from Our Contemporaries

Says PAUL E. HEDBERG in *The Covenant Companion*:

"My prayer is not that I might be a great preacher or even a popular pastor but rather that I may be ever faithful to my Lord, to His Word, and to the task He has given me to do."

JAMES F. GREGORY, editor of *The Free Methodist*, writes:

"Jesus calls us to lives of service and helpfulness now. It is all very well to dream of good deeds in some far-off future. But we must live for Christ now, or our dreaming is a mere self-deceit. We pass this way but once, and today's chance to do right will never come again."

PHILIP E. HOWARD, JR., writes in *The Sunday School Times*:

"There is no salvation for the man who says that he wants Christ but also wants to continue in sin. The two are incompatible. If I want Christ and His free gift of grace in the Biblical sense of wanting, I cannot at the same time want to disobey God and to live a life that willfully disregards His holy will."

LESTER R. WEKO says in *The Standard*:

"Many Christians think that a call to service is separate or different from the call to salvation. This is not so. The call of Jesus Christ to salvation is automatically the call to service. It is one and the same call! Service is an overflow of our salvation."



DAVID R. ENLOW, Reporter

AT HOME

Annual parade: 150,000 children march: As the Brooklyn Sunday School Union conducted its 132nd anniversary parade, some 150,000 children from 450 Protestant Sunday schools marched in thirty separate divisions throughout Brooklyn and Queens. Especially decorated floats and banners announced the theme of this year's parade: "Christ, the Power of God."

Schools merge, form new Calvary Bible College: Midwest Bible College (St. Louis, Mo.) and Kansas City Bible College have merged to form Calvary Bible College. Rev. Roger J. Andrus, who was president of Midwest Bible College, will serve as president of Calvary Bible College. Al Metsker, acting president of Kansas City Bible College, is vice-president of Calvary. J. A. Peterson is chairman of the Board of Trustees and Rev. C. Joseph Wright is vice-chairman. The union is expected to bring the total enrollment to nearly 300.

ABROAD

Vatican switches viewpoint on unity: The *Osservatore Romano*, official Vatican publication, which has published several articles in favor of ecumenical contacts, has now issued a text signed by Signor Luigi Ciappi which reveals a very different point of view about the problems of Christian unity. "By virtue of its unbroken links of unity with its head 'in whom are hid all the treasures of wisdom and knowledge,' the Catholic Church has everything to give and nothing to receive," he wrote. "The deposit of divine truth within it, and its means of sanctification, are unique and complete. It is therefore impossible," he continued, "to pray or to work for Christian unity except in the sense that the separated brethren should return to their former fellowship in the faith; i.e., to the mother-Church."

Pilate's name found on Israel rock: The name of Pontius Pilate has been found inscribed on a stone along the Mediterranean coast of Israel. Prof. Antonio Frava, director of the Antiquities Department of Northern Italy, made the announcement, stating that this is the first time archaeological evidence has been found of the Roman procurator of Judaea who ordered the crucifixion of Christ. Heretofore his name has only been known through the Gospels and the writings of the Jewish historian, Josephus Flavius.

Indonesia welcomes Bibles, bans *Time, Life*: A plan to print 500,000 Bibles for Indonesian Christians has been announced by M. M. Usman, technical assistant in the Office of the Minister of Religious Affairs for Indonesia. In other negotiations, the Supreme War Administration of Indonesia banned all issues of the American magazines *Time* and *Life* published on or after May 5, 1961. Reason: "Recent articles in those periodicals have been insulting to the President of Indonesia and constitute attempts at influencing public opinion with the aim of injuring the morale and sovereignty of the Indonesian people, and also represent attempts to undermine the leadership of the President/Great Leader of the Revolution."

Spanish police confiscate evangelical literature: Approximately 5,000 copies of gospel portions, published by *Ediciones Evangelicas Europeas*, were confiscated by police in Barcelona, Spain, June 7. Total value of the literature was estimated to be more than \$233. The literature was placed in a room of the print shop and officially sealed. E.E.E. is the literature department of the Worldwide European Fellowship.

African Anglicans, Protestants in unity talks: Soon to convene in Grahamstown, South Africa, is a special meeting designed to promote unity between the Anglican and Protestant churches of South Africa. In conference will be Anglican representatives and officials of the Presbyterian Church of South Africa. A similar meeting will take place soon in the Transvaal between leaders of the Anglican and the Methodist churches.

PEOPLE

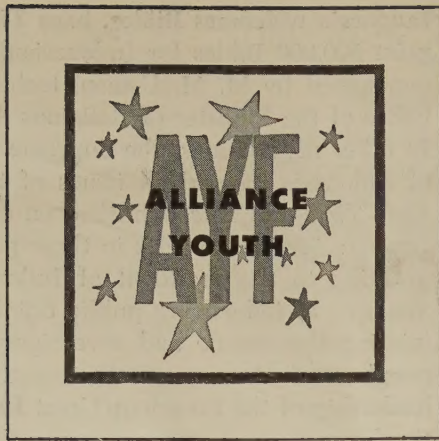
Graham '63 keynoter for evangelism conference: Dr. Billy Graham will be one of the main speakers for a nationwide Southern Baptist evangelism conference to be held in Dallas, Tex., July 2-4, 1963. Theme for the meeting will be "Spiritual Conquest . . . Now!"

PEOPLE SAY

Dr. Charles Malik, president (1958-59) of the United Nations General Assembly: "The Judaeo-Christian thrust alienates the world because the world enjoys its alienness from God; because the world wants to be left alone, left wallowing in its own corruption, left in its own inherent drift towards nothingness. The world is by no means converted and those who love Christ today must fight against the forces of evil with all their strength, as it was ever their lot in the past to do."

THE PRESS

Bible "most translated" book: A recent survey of the United Nations Education, Scientific and Cultural Organization (UNESCO) shows that the Bible was the most translated book in the world in 1959 with 171 translations. The most translated author of that year was Premier Nikita S. Khrushchev of Russia, with 198 translations. It was noted, however, that 180 of these never passed beyond Soviet borders.



DONALD MORELAND, Editor

So You'd Like to Be a Leader!

By REV. KEN JOSEPH

Do you know what a leader is? He's a person that people follow.

"A leader is a man who gets things done through the efforts of others." D. L. Moody said, "I'd rather put ten men to work than to do ten men's work." And he did; so do all leaders. One difference between a department store president and a hot dog vendor is that one delegates responsibility, while the other is not only president and chairman of the "board" but also secretary and treasurer. Delegation of authority, the ability to pass out responsibility to faithful men, is a mark of the true leader.

There are three basic requirements for a leader: (1) He must know the way to go (preparation). (2) He must cause others to follow (leadership). (3) He must stay up ahead of the crowd (perseverance).

God said three things when He commissioned Isaiah as a leader: "I have given him for a *witness* to the people, a *leader* and *commander* to the people" (Isa. 55:4).

The real Christian leader is a fighting man. He must be a spiritual contender without being carnally contentious. God builds him for battle; He calls him to *conquest* and to *conflict* and, many times, to *controversy*. The true leader finds out where his men are best gifted and talented and uses them there instead of fitting square pegs into round holes because that's what the regulation says or that's the way the board of directors wants it. He never pushes, but goes

ahead and shows the way. He is never an armchair general, but is in the lead tank with his breast open to the enemy, inspiring courage and devotion from his followers. There is no room for the "Do-as-I-say—not-as-I-do" type of man. Like Paul, he must be able to say in truth, "Be ye imitators of me, even as I myself am an imitator of Christ" (1 Cor. 11:1 Wey.).

In a survey among youth this listing was found to be the desired characteristics in a leader: (1) intelligence, (2) dependability, (3) good appearance, (4) athletic ability, (5) good voice, (6) energetic, friendly, lively. Another survey found that the most important characteristic that makes a genuine leader is "the ability to recognize the special ability or limitation of others, together with the capacity to fit each one into the job where he will do his best."

A leading psychologist lists these six qualities of the leader: (1) He likes people. (2) He likes to see people grow and do their best under his guidance. (3) He is fair, frank and direct. (4) He is trustworthy. (5) He is both firm and kind. (6) He has a sense of humor.

A leader must of necessity give frequent orders. A five-point check list shows that orders are faulty if they are (1) vague, (2) apologetic, (3) shouted, (4) belittling or (5) unfriendly.

A leader is at his best when people barely know that he exists. A force in most great leaders is an in-

feriority complex. This was found to be the driving power behind nearly all worthy achievements. Instead of calling it "inferiority complex" we should call it the "golden complex." It not only keeps the man humble, realizing his limitations, but also drives him to greater exploits than he imagines possible.

The columnist, Walter Lippman, said, "The final test of a leader is that he leaves behind him, in other men, the conviction and will to carry on."

Dr. Samuel M. Zwemer, pioneer missionary to the Moslems, stated: "There was never a world in greater need of men and women who know the way and can keep ahead and draw others to follow."

So you want to be a leader? How do you rate? In "Operation Victory," Field Marshall Montgomery enunciates seven ingredients of military leadership which are equally applicable to the spiritual leader:

1. He should be able to avoid getting immersed in detail.
2. He must not be petty.
3. He must not be pompous.
4. He must be a good picker of men.
5. He should trust those under him and let them get on with their jobs without interference.
6. He must have the power of clear decision.

7. He should inspire confidence.

Few Christian leaders had greater experience over a long period in selecting and training leaders than the late John R. Mott. Here are his tests for leadership.

1. Does he do little things well?
2. Has he learned the meaning of priorities?
3. How does he use his leisure?
4. Has he intensity?
5. Has he learned to take advantage of momentum?
6. Has he the power of growth?
7. What is his attitude to discouragements?
8. How does he face impossible situations?
9. What are his weakest points?

The Lord seeks for a man after His own heart (1 Sam. 13:14), a man of true spirituality, deep humility, self-discipline, vision and swift and clear decision.

Are you or will you become that man for God's glory?



PHOTOS BY WILLIAM F. KISSELL

Some of the conference delegates at the end of the longhouse

Indonesian Camp Meeting

By REV. WILLIAM F. KISSELL

A FEW weeks ago the streams and trails in the Kajan River area of West Kalimantan seemed to come alive as hundreds and hundreds of Dyaks converged on the village of Karapa.

The occasion was the *Pertemuan Sidang*, or the second annual Kajan Church Conference. The first real response to the gospel in this area came during 1953, and since that time four church buildings have been erected in villages. In other places congregations meet in their long-houses.

Recently the American Consul in Djakarta asked us whether there is a real change in the life of a Dyak when he becomes a Christian. If you were to visit a Christian village in Dyakland you would surely be convinced that "old things had passed away." The fact that this large group of Dyaks could assemble for several days without being governed by their old fetish superstitions is evidence enough that a change has been wrought. It is not determination or will power or discipline that can cause a Dyak to separate from the influence of generations of demon worship; only the power of the gospel can bring about that change.

Last year several factors led us to decide that the first Kajan conference was necessary. Even though the life of the Dyaks is materially hard, eking their bare existence out of the surrounding jungle, there are several times a year that they get

together for a time of fellowship and entertainment. Moving into a newly completed longhouse, harvesting a new rice crop, the funeral of an important person—all give occasion for large get-togethers. Usually all heathen feasts or gatherings end in drunkenness, with both men and women sunken even deeper in sin.

We have felt for some time that the scattered Christian congregations should have an opportunity to gather for spiritual fellowship. The feeling that one is standing alone, surrounded completely by heathenism, is enough to make the strongest Christian feel fainthearted at times. Not only would a yearly conference, similar to the annual summer camp meetings in the homeland, give strength to the believers, but also it would replace the heathen festivals which the Christians do not attend. We encouraged the Christians to invite their non-Christian acquaintances to attend also, for the conference would serve as a strong testimony of the power of the gospel to nonbelieving villages.

Last year's conference was attended by nearly seven hundred Dyaks. The question this year was whether the Dyaks would be anxious to carry on another. We felt that this would be the test year. Some weeks in advance, the national preachers had met and set the dates and place of this year's conference, which was to be held for three days

just after the harvesting of rice. When we visited in the area just prior to the conference, we realized that enthusiasm for this year's conference was running high. Much prayer ascended unto the Lord that throughout the conference His name would be honored and magnified.

The village that extends the invitation for the conference fully realizes what such an invitation involves. According to Dyak custom, any and all guests that come under the roof of the village, which actually consists of one longhouse, have the right to expect free room and board. This amounts to a great deal when hundreds of guests come at one time. However, lodging is no real problem. All longhouses are built with large verandas, an ideal place to sleep.

We appreciated the efforts of the men of the host village in erecting a guesthouse for us. It made us feel that they really wanted us when they put forth this extra effort. All the building materials were obtained from the local lumberyard—the jungle. We were assured that not one nail went into the construction of this house. The shingles, bark sides and bamboo flooring were all tied together with rattan.

The real time of gaiety and fellowship for the young girls and women was prior to the conference. Days in advance women and girls from other villages came to pound rice.



On the hunt for fresh meat

About two tons were consumed during the conference! The girls were gaily dressed as they busied themselves about the chores of pounding rice, making rice flour and preparing coconuts and other ingredients for Dyak cookies. During the four-day period thirty-three pigs and four cows were butchered.

As the delegates began to arrive by jungle trails and streams, we were sure that last year's attendance would be surpassed. Hundreds of believers came, as well as heathen who heard the gospel story for the first time. Never before had we seen so many Dyaks assembled in one spot. Because the church was far too small to accommodate the large group of approximately 1,200, meetings had to be held on the porch of the longhouse. There were thirty-five

villages represented in the crowd.

Early morning prayer meetings, morning services, children's meetings and evening services were conducted, and the reverence maintained throughout the services was amazing for such a large crowd. On the opening night the host pastor, the head elder and the old village chief gave some very stern words concerning discipline. "We are glad to welcome many unbelievers to our conference, but we want you to know that ours is a Christian village and you will be expected to conduct yourselves in a proper manner. There will not be any drinking or any form of gambling permitted. If you want to drink and gamble we invite you to return to your own village. Absolute quietness is expected during the services." The results of such efforts

on the part of the elders of the church were rewarding as complete quietness fell over the large group as the gospel was presented. It is true that many had come just for the festivities, but it was a joy to know that such a unique opportunity had been given not only to minister to hundreds of Christians, but also to witness for the very first time to those who had never heard the gospel. As we looked into the sea of faces we remembered that just eight short years ago you could count on one hand the number of Christians in this entire area.

One would think that after a full day's schedule of services lasting from early morning until late evening all would retire for a good night's rest after the close of the evening service. But not so with many of the Dyak men, for this is an ideal time to play the gongs and drums. Usually three or four metal gongs of different sizes are played at one time in perfect rhythm. After the first five or ten minutes the sound of the gongs becomes quite monotonous for our Western ear, but the longer the gongs sound, and they usually go on till dawn, the happier the Dyaks feel. Without the gongs in the night no Dyak celebration would be complete.

Not only do we expect our Kajan conferences to encourage and strengthen our Christians, but we are looking forward to new interest in the gospel by heathen villages which have up to this time never had the witness. As we started downstream on the swollen jungle stream towards our home, we were indeed grateful to the Lord for that which He had wrought. ♦ ♦ ♦

Mrs. Kissell in the "nailless house"



The Dyaks beat gongs late into the night





Missionaries at the May conference in Dalat, Viet Nam. The amalgamation of the Tribes and Viet Nam Missions makes it the largest of our twenty-two missions. This year they celebrated fifty years of gospel ministry in Viet Nam (see back cover).

Questions African Students Are Asking

By MARIAN POND

One night two students came to visit me. Both desire to work in areas where the gospel has never been preached.

After awhile one of them asked, "Mademoiselle, how many churches are there in your father's town?" I hesitated, but replied that there were about a dozen (in Colville, Wash.). Their mouths flew open and they said, "Is it a big town?" I replied that it had about 4,000 people. Next question: "Out of those twelve churches how many missionaries have gone?" I could think only of three. They said, "Twelve churches and only three missionaries; aren't there any young men and women in those churches?" I had to confess

that there are many young people.

Then the questions flew thick and fast. Don't they know that you can go in any direction in the Dogon country and find towns that have never once heard the gospel? Don't they know that you can go north from here and go kilometer after kilometer and find towns without number that have never once heard? Don't they know that even if we had twenty missionaries in Dogon country it wouldn't be enough?

Then they started on another line: What is hindering the young people? Is it the desires of the flesh? Are they seeking money? Don't they know that when one dies all the money they have gotten stays be-

hind? Aren't they willing to give themselves completely to God? Don't they care about us? "Don't they care about us?" When they left I went to bed but not to sleep.

"The Other Side of Congo"

THE SEQUEL

Here is the answer to inquiries about the elderly couple described in "The Other Side of Congo" (May 3 issue). The back page article quoted a letter from Rev. Robert L. Niklaus, telling of generosity in the midst of poverty.

In a recent letter Mr. Niklaus writes as follows: "You asked about relief of the couple mentioned in the article. There are various relief agencies at work here in the Congo: UNO, Red Cross, and the Congo Protestant Relief Agency. The last mentioned is strictly missionary and a striking example of American skill in getting help to stricken areas. It has literally poured medicines, milk, flour and other foodstuffs into famine areas. Because it was there first it has also arranged the placement of medical personnel, much to the displeasure of the Roman Church.

"Unfortunately, none of these relief agencies can help the couple mentioned in the article, 'The Other Side of Congo.' But they are being helped. How could anyone imagine a missionary so touched by what he saw that he could write a letter and then forget it all. Of course, this dear old couple is getting rice, fish, blankets, clothes and other essentials. We are taking care of it personally. We appreciate the concern of those who have inquired and you may assure those who sent money that it is being used as they have indicated."

About 1,000 persons attended the evening service on the longhouse porch (page 12)



Mali-Upper Volta

Although the Samogo tribe of the Upper Volta was opened to the gospel thirteen years ago, many towns and villages have not yet had the gospel witness. Pray that the Spirit of God will be poured out without measure on the Tougan district. . . . Drisa, a young man of the Tougan area who rose to the rank of sergeant during his five years of military service in Algeria, made a public confession of faith in Christ just prior to the Easter conference at Sourou. While he was in North Africa, Christians from various West African tribes had proved to him the reality of living for Jesus Christ. Pray that this young man will surrender to God. . . . Balama, of the village of Kassoum, Tougan district, burned his fetishes in 1959. At first his growth in spiritual things was slow because there were no other Christians in his village and he had only occasional contacts with the workers who visited his town on market days. Now he desires to follow the Lord in all things. The last hurdle that remains is the question of his two wives. Pray that he will be obedient to the Lord and enter into spiritual victory.

Congo

Davidi Matundu directs the primary school on the Banga station and has been a continual encouragement to the resident missionaries. Now Davidi has been pressured into joining the *Uproma* group (6/28/61 issue). His spiritual life is suffering and his relationship with the missionaries has also changed. His aligning himself with this openly anti-Mission group is a source of deep grief to those who love him.

Gabon

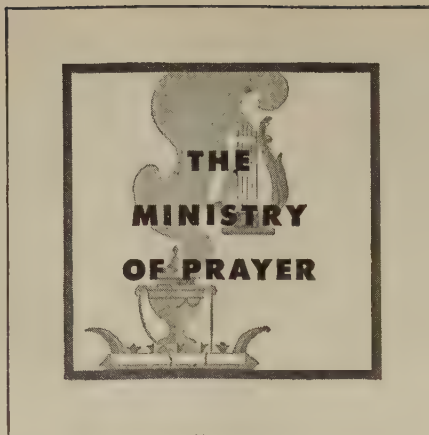
Matthew Mabika, who graduated from Bible school this year, has a serious heart condition. This can be corrected by a complicated operation which is not possible in Gabon. He may die suddenly or he may live several more years. Pray that God will give him a fruitful ministry in the Koula-Moutou district. . . . Pray for Prosper Nziengu, a candidate for the central Bible school next year. His wife, although a church member, is not sympathetic. He has a prosperous business and is also an ivory carver, but he feels he should be in the Lord's work.

Viet Nam

Because of guerrilla activities, many of the tribal areas cannot be visited. Pray that God will keep all believers in spite of the trials and temptations, and that by His Spirit He will establish the Christians who are being pulled back into the pagan ways of their people.

Cambodia

Pray for the reopening of Kompong Speu Province. Although authorization has been granted to the Mission to work there, there is no national worker or missionary to assign.



Laos

Government restrictions are tightening on visas and visa extensions. When extensions were sought a few months ago, they were granted only after much red tape. It is again time to request extensions and the situation appears no more favorable than before. Pray that these necessary renewals may be secured.

Thailand

Mr. Laud, of Mahasarakam, has gone to be with the Lord (5/31/61 issue). Before he died, he recovered sufficiently for two days to express his joy in salvation and to witness to and encourage his friends and neighbors to believe in the Lord Jesus. Answered prayer for him has encouraged his sister-in-law to continue her faithful witness to the Lord. Pray that many others in her area will soon believe and openly confess Christ. . . . Continue to pray for the group at Nawa (5/31/61 issue). Several of the persecutors are now very much interested in the gospel although they have not yet received Christ. . . . Mrs. C. L. Gardner, of Roi Et, has not been able to gain back her strength as had been hoped (4/19/61 issue); instead, her symptoms, pain and weakness persist. Claim James 5:15 for her until victory comes.

Peru

Mr. Jacinto Santillán, a pastor, has been suffering with his throat and now the doctor has ordered two months of complete rest. Some years ago he was wonderfully delivered from tuberculosis. Pray that the Lord will heal him again. . . . The annual preachers retreat will begin at Huánuco on August 1. Many of the preachers and their wives are going through hard times and greatly need spiritual refreshing. Pray that they will meet God in a new way and return to their work with a new vision and a great faith.

China-Hong Kong

Pray for the national church conference in August and for the seminar for Christian workers to be held at the Bible Seminary. These are both very important phases of ministry and are vital to the growth of the national church.

Pray for Rev. Philip Teng, president, and for the Chinese executive committee, that all may have the faith and vision and courage that come from standing on the Word of God and that they may be enabled to do the impossible. . . . Praise God for reports that already this year large groups have been baptized. Recently thirty-eight were baptized. Pray for these young converts who must endure many hardships and much persecution.

Japan

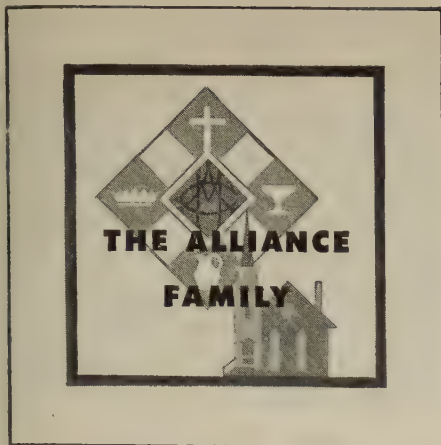
In 1910, 75 per cent of Japan's population lived in villages. In 1961, 92.3 per cent of the people live in cities and towns. The Japan Alliance Church conference this year gave careful consideration to this problem. It is felt that the Alliance should establish churches in these population centers so that we might continue to minister to our own people and also to many others who are swallowed up in this great migration. Thus, during May, a new work was begun in Osaka, the industrial capital of Japan. Pray that this first step and other future efforts by the Japan Alliance Church to reach into these great metropolitan areas will be blessed of the Lord. . . . The Japan Alliance Church will hold a deeper life conference on the island of Miyajima August 14-16. Last year's conference had favorable effects in many churches. Pray especially for the many lay workers who will attend.

Indonesia

For years the gospel has been preached to the people of Nusa Penida, a small island a few miles southeast of Bali. Pray that three candidates for baptism, Pan Sabar, Pan Sidi and Nang Terem, will have courage to be obedient to the Word. Of the forty thousand on this island, these three are the first residents to show a desire to follow Christ. . . . Pray that God will enable the Christian publishers of Indonesia to overcome the perpetual shortage of Bibles in the Indonesian language. Some orders for Bibles placed two years ago are just now being filled. . . . Pray for the Christian youth of the interior, especially the young men who leave their villages for high school in the larger cities and towns. Because of the lack of spiritual teaching in these larger places, these promising young men, the future leaders of this land, sometimes succumb to worldly and ungodly influences.

New Guinea

Pray for the Bible school at Enarotali. This important phase of the work should not be forgotten. There cannot be a strong church without trained leaders. Pray for Mr. G. John Schultz, who is carrying on this work while Rev. and Mrs. W. M. Post are on furlough. . . . Pray that the Lord will direct in the organization of the national church at this crucial period when every decision is a precedent for the future (6/28/61 issue).



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. John W. McCarthy and children, Doris, David and Mary, left June 23 for their second term in Ecuador. They will teach in the Alliance Academy in Quito, the school for missionaries' children.

Rev. and Mrs. Maurice E. Bliss and son, Bruce, left June 29 for their third term in Indonesia.

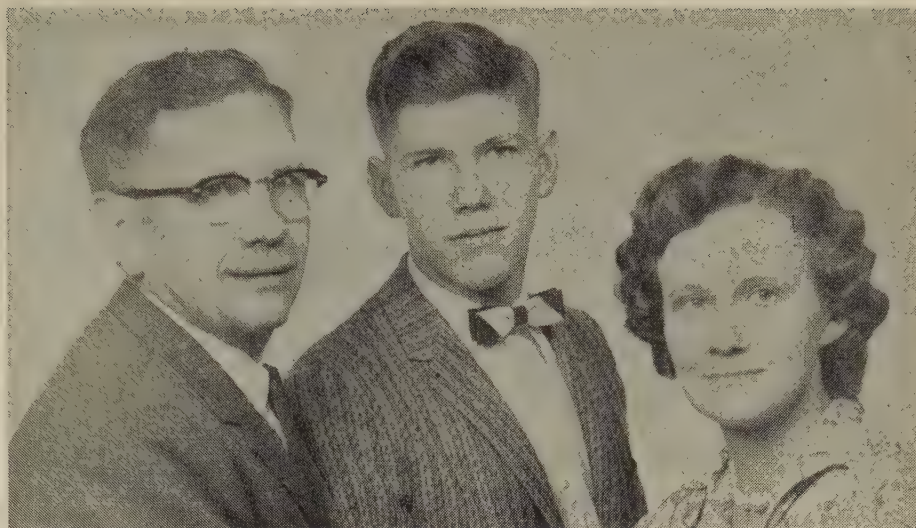
Rev. and Mrs. Cecil M. Smith and children, Gordon and Judith, left July 10 for their second term in Ecuador. They will teach in the Bible Institute in Guayaquil.

Rev. and Mrs. G. Edward Roffe left July 3 for their fifth term in Laos. They will engage in literature work in Vientiane.

Rev. and Mrs. Ralph M. Shellrude and children, Glen, Beverly and Marilyn, left July 5 for their third term in Guinea, West Africa. They will be stationed at Yende-Millimou.

Rev. and Mrs. E. Francis Gulbranson left July 11 for their fifth term in the Philippines. Mr. Gulbranson will be business agent for the Mission in Manila.

Rev. and Mrs. John W. McCarthy and family, Ecuador



Rev. and Mrs. M. E. Bliss and Bruce, Indonesia

On Furlough

Rev. and Mrs. Kenneth G. Rigenbach and children, Terry, Jacki and Scott, arrived July 5 from Indonesia, having completed their first term.

Rev. and Mrs. John S. Swift and children, Patricia, Kenneth, Keith and John, arrived from Peru on July 7. They have had two terms on the field.

Miss Frances J. Wolff arrived June 16 after her first term in the Philippines. Philip Hess accompanied Miss Wolff, coming home to complete his education.

Marriages

On June 24 Mr. William A. Paul, Jr., was married to Miss Shirley E. Zimmerman in Berne, Ind. Mr. Paul, son of Rev. and Mrs. W. A. Paul, is assistant pastor in the Jefferson Park Bible Church of Chicago.

Miss Sarah (Sally) E. Holmes, missionary to Laos, was married to Mr. Donald Harold Durling on June 30 in Vientiane.

With the Lord

REV. J. E. NICHOLSON

Teacher
and
Brother



Tuesday, May 23, was to Rev. Joseph E. Nicholson simply another day in his long and fruitful ministry in Congo as a Christian and Missionary Alliance missionary. Little did he realize that before sunset a fatal stroke would usher him into the immediate presence of his Lord.

Certainly he would have had it no other way. To be healthy, enthusiastic and active in serving the Lord here, then suddenly to be in the higher service with those "before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them"! What better way than this?

Rev. J. A. Nicholson, son of the deceased and himself a Congo missionary, writes of his father's passing:

*Rev. and Mrs. E. F. Gulbranson
Philippine Islands*





Rev. and Mrs. Ralph M. Shellrude and family, Guinea, Africa

"Dad's sudden death was a shock to us all. One moment, full of zeal, he was talking to us of his ideas for the future of the work in Congo. The next moment, there lay his body, still and lifeless.

"What did it all mean? Surely, we concluded, God, who does all things well, had some purpose for the good of the work which we do not readily discern. We confess we keenly miss his inspiring enthusiasm and ripened counsel on matters pertaining to the work of the Mission and church. . . . But while we sorrow the absence of a loved one, it is not as those who have no hope."

Mr. Nicholson first went to Congo in 1922. The jungles he faced were far different from the concrete and steel mazes of his hometown Brooklyn. But he was young and quick to learn. His early grasp of the language presaged a long and useful ministry, as indeed it was. For almost forty years he carried forward an active and varied ministry as teacher, builder, Bible institute director and evangelist. At the time of his death he was especially active in writing and translating. Mr. and Mrs. Nicholson last went to Congo in June, 1960, just at the time of the independence of the country.

The most fitting epitaph of his work came from venerable Toma Paku, president of the Congo Alliance Church. "We grieve the loss of Tata Nicholson. He was a teacher and brother. Many people can be teachers but they do not know how to be brothers. Tata Nicholson was a teacher and a brother too."

The deceased is survived by his wife, two sons and a daughter. Mrs. Nicholson is staying with her son Joseph and family until conference convenes in July. By that time she trusts to have leading from the Lord whether to continue on the field or to return home to America.

Rev. Joseph A. Nicholson had this final word concerning the passing of his father:

"A verse going through my mind during the funeral service was: 'But that the world may know that I love the

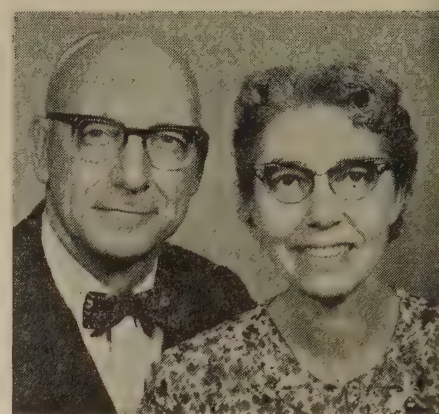
Father; and as the Father gave me commandment, even so I do. Arise, let us go hence' (John 14:31).

"Jesus showed His love for the Father by obedience—even to death on the cross. Dad, by God's grace, left a worthy example of consecration to God. In the light of this, the question to each of us is: 'What am I doing that demonstrates to the world that I love and obey God?'"

"May we too prove faithful to the end."—ROBERT L. NIKLAUS.

The WITNESS received word recently that Mrs. Irene H. Darling, widow of the late Rev. William Paul Darling, had died after a fourteen-week illness. Mrs. Darling was a member of the West End Gospel Tabernacle, of Williamsport, Pa., where she served in the Sunday school. She and her husband ministered for eight years in the Congo. Following their foreign service they served several pastorates in the homeland.

Mrs. Darling is survived by a son, William Philip, pastor of the Alliance Church, Tuscaloosa, Ala.; and a daughter, Mrs. Esther Braunbeck, of Williamsport.



*Mr. and Mrs. G. Edward Roffe
Laos*

Mrs. Lucy Farmer Kirk, charter member of the Flushing, Ohio, Alliance church and teacher in the Sunday school for over fifty years, died recently at the age of eighty-one. Known for her Christian hospitality, Mrs. Kirk entertained many missionaries, evangelists and visiting speakers. The last service she attended was a meeting of the missionary prayer band held in her own home.

Funeral services were in charge of Rev. R. L. Sauvé, her pastor, assisted by Rev. Paul Harris, of Cambridge, Ohio. Mrs. Kirk is survived by twin daughters, Eleanor and Prudence (Mrs. Leland R. Harper), and another daughter, Eunice.

Mr. C. L. Searing, of East San Diego, Calif., went to be with the Lord on June 28. For many years he served in an official capacity in the Alliance church in San Diego, until they moved from the area. He and his wife were charter members of the Alliance in East San Diego. In addition to his wife he leaves two sons, Clarence A. Searing, of Palo Alto, Calif., and Rev. Robert M. Searing, of the Alliance Mission in Colombia, South America.

(Continued on page 19)

Rev. and Mrs. Cecil M. Smith and family, Ecuador



Sunday

GALATIANS 6:7-15 (verse 14).

Do we look upon this world as the enemy that murdered our Lord, and can we join hands with it in its Christless pleasures and godless ambitions . . . ? The world crucified our Christ and to us henceforth it must be recognized as our foe. Indeed, by the death of Christ we have died to the world and are counted as men that have passed out of it and then come back to it in a second life as God's sent ones, commissioned just the same as the Master to represent Him here. We cannot do this if we stoop to the world's level.—A. B. SIMPSON.

Monday

EPHESIANS 1:15-23 (verses 22, 23).

Why did God say that Christ is the head to the Church, which was His Body? In the first place, the head is the seat of government so far as the body is concerned. It is an indication of a diseased spiritual condition when the Church is not governed by Christ. What a mighty work the Church might accomplish through the power of God if it should awaken to the glorious truth that the Lord Christ is head over all.—A. S. GUMBART.

Tuesday

MATTHEW 16:21-28 (verse 23).

You will not find consolation in aught but in the love of the cross, and in total abandonment; who savoreth not the cross savoreth not the things that be of God. . . . It is impossible to love God without loving the cross; and a heart that savors the cross finds the bitterest things to be sweet. "To the hungry soul every bitter thing is sweet." . . . God gives us the cross, and the cross gives us God.—FÉNELON.

Wednesday

ISAIAH 32:1-8 (verse 2).

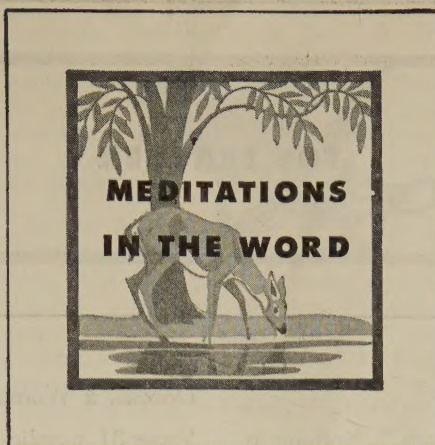
*When trials come and storms arise,
When tempests darken earth and skies,
And everything my spirit tries,
I'll hide myself in Jesus.
When friends turn cold and scorn to own
That I, as friend, was ever known,
And I am left to walk alone,
I'll hide myself in Jesus.
There is no other safe retreat
Where I may hide when tempests beat—
Here I have found a rest complete
While hiding now in Jesus.*

—EXCHANGE.

Thursday

JOHN 8:31-40 (verse 36).

God's deliverances do not consist in getting us clear of bolts and bars and iron gates merely on special occasions. Some of the freest spirits are those most severely set about by so-called hindrances. His deliverances go back for their beginnings to the day when we accepted the great freedom offered to those who become the bondslaves of Christ, and the deliverances stream across life and through it like the dawnlight that banishes darkness by its radiance.—PHILIP E. HOWARD.



Edited by EDITH M. BEYERLE

Friday

GENESIS 5:1-11 (verses 3, 5).

"Adam lived . . . he died." These two expressions concerning Adam, our first parent, set the pattern for all mankind to follow, except those who go to God without dying. And in between these two experiences lies the history of every human being. And the eternal destiny after death is determined by the life between birth and death. Nothing can be altered when once the angels sound the death knell. How we live that life, whether for God or self, is a serious thing each of us must ponder.—PAMELI.

Saturday

MARK 16:8-18 (verses 17, 18).

The great and common mistake with regard to the gifts is that they were intended merely to authenticate or to witness to the inspiration of the canon of Scripture, and that therefore when the canon was completed they should cease: whereas they were intended to witness to the exaltation of Christ as the head of the Body, the Church. Had the faith of the Church continued pure and full, these gifts of the Spirit would never have disappeared. There is no revocation by Christ of that word.—THOMAS ERSKINS.

Sunday

MATTHEW 19:16-30 (verse 29).

Sacrifices to which He sometimes calls us are just great investments that He is asking us to make and that He will refund to us with accumulated interest in the age to come. . . . Some day, beloved, you . . . will understand. He does not always explain now. He lets the cross have all its sharpness; He lets the weary years go by. But, oh, some day we shall understand and be so glad that we were permitted to bear with Him and for Him the "brand marks of the Lord Jesus."—A. B. SIMPSON.

Monday

GENESIS 17:1-8 (verse 7).

The good promises of God are never revoked. They are like springs which know no shrinking in times of drought. Nay, in times of drought they reveal a richer fullness. The promises are confirmed in the hour of my need, and the greater my

need the greater is my bounty. And so it was that the apostle Paul came to "take pleasure in (his) infirmities," for through his infirmities he discovered the riches of divine grace.—J. H. JOWETT.

Tuesday

PHILIPPIANS 3:7-15 (verse 14).

The men whom God has blessed with His Spirit in unusual power through the ages have been men in such dead earnest that they would not let the good keep them from the best. They craved a deeper fellowship with God, and found it through prevailing prayer, while the rest, like the sons of the prophets at Bethel and Jericho, stood by the roadside and watched them go by.—VANCE HAVNER.

Wednesday

COLOSSIANS 1:9-20 (verse 19).

*How rich the depths of love divine!
Of bliss a boundless store!
Redeemer, let me call Thee mine;
Thy fullness I implore.*

*On Thee alone my hope relies;
Beneath Thy cross I fall;
My Lord, my life, my sacrifice,
My Saviour and my all.*

—ANNE STEELE, 1717-1778.

Thursday

ISAIAH 40:25-31 (verse 31).

When we learn to wait for our Lord's leading in everything, we shall know the strength that finds its climax in an even, steady walk. Many of us are lacking in the strength we so covet. But God gives full power for every task He appoints. Waiting, holding oneself true to His lead—this is the secret of strength. And anything that falls out of line of obedience is a waste of time and strength. Watch for the leading.—S. D. GORDON.

Friday

GENESIS 13:1-11 (verse 10).

It would have been to Lot's eternal profit had he "lifted his eyes" a little higher than the well-watered plain of Jordan and allowed them to rest upon God and His will for him. But material gain was his soul's goal and he chose accordingly. And that, too, when he was known as a righteous man (2 Pet. 2:8). He has had, still has, and always will have a long train of followers: the "righteous" whose vision is captivated by the gold current rather than the river of life (Rev. 22:1). His sad end is a warning to all.—PAMELI.

Saturday

PSALM 66 (verse 8).

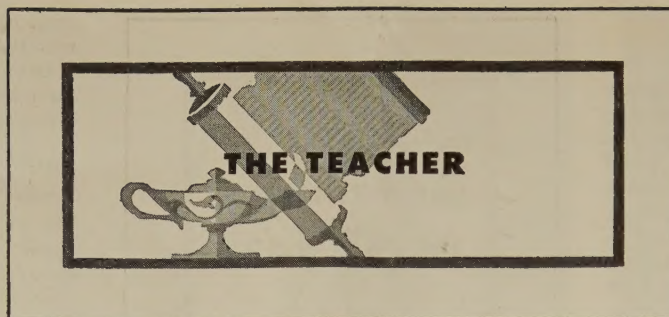
The measure of the worth of our public activity for God is the private, profound communion we have with Him. Rush is wrong every time; there is always plenty of time to worship God. . . . There are not three stages in spiritual life—worship and waiting and work. Some of us go in jumps like spiritual frogs: we jump from worship to waiting, and from waiting to work. God's idea is that the three should go together. They are always together in the life of our Lord.—ANONYMOUS.

July 30, 1961

LESSON TEXT—John 11:7,
8, 16; 14:3-6; 20:24-29

GOLDEN TEXT—
John 20:29

DEVOTIONAL READING—
1 John 1:1-7



By Harold J. Sutton

August 6, 1961

LESSON TEXT—
Acts 9:36-43

GOLDEN TEXT—
Hebrews 13:16

DEVOTIONAL READING—
Romans 12:3-8

Thomas, the Realist

Thomas has been called the "Man of Moods." Nothing is known about him prior to his discipleship, and two facets of his personality stand out. Only John of the apostles records his activities.

I. CHARACTER.

Three times the sacred record brings Thomas into sharp focus. (1) *Courage* (11:7, 8, 16). Since the religious authorities at Jerusalem sought to kill the Master, the disciples debated the wisdom of going into Judaea, even to restore Lazarus. Hear Thomas: "Let us also go, that we may die with him [Jesus]." Gloomy, cautious, moody, yet Thomas was not wanting in courage. He could be counted on in a crisis. (2) *Conviction* (14:3-6). As our Lord spoke of the place of many mansions Thomas countered with, "Lord, we know not . . . how can we know?" Mark the dullness of perception and the proneness to exaggerate the difficulties. But there was also a determination of purpose that indicated a willingness to follow Christ immediately and forthwith. (3) *Certainty* (20:24-29). At the twilight hour of the first Lord's day Jesus appeared and breathed His benediction of peace. Thomas was absent. At a later service Thomas heard the good news. He answered, "Except I shall see . . . I will not believe." The undertone reveals obstinate unbelief. Later he declined to do what he had said was so necessary and cried, "My Lord and my God." Here was certainty born of experience.

II. CONSIDERATIONS.

Absence from the fellowship of believers never helps anyone; it did not help Thomas. The absence may have been accidental, but the specification of Thomas as "one of the twelve" indicates that his absence was regarded by John as a dereliction of apostolic duty. (1) *On the debit side*. He doubted, debated and denied. Being absent from the meeting he missed the good news of the resurrection; the fellowship of his brethren; the sight of the Redeemer; the revelation of His presence; the benediction of His peace; the impartation of His Spirit; the instruction imparted by the Master. All the foregoing was lost because Thomas missed one service. (2) *On the credit side*. Be it said that there were good things in Thomas. (a) He wanted a personal contact with the resurrected Lord. Granted that the level, being physical, was low. Nevertheless, personal contact is essential and blessed is the man who settles for no less. (b) He confessed: "My Lord." Here was an apprehension of Calvary and the resurrection that marked an awakened Thomas. Our Lord's granting of the request was a rebuke in itself. As one of the divines has it, "Faith is not a question of evidence; it is a matter of disposition." Thomas was instructed to "be not faithless, but believing." (c) Thomas saw in Jesus supreme deity. And our Lord accepted Thomas' expression as such. He worshiped: "My God." Here was appropriation. We are not to lose sight of the fact that Christ has not only given Himself for us; He has also given Himself to us. This makes possible an appropriation of Christ in all His offices. He is our everlasting and all-sufficient portion.

"Faith is the victory, we know,/That overcomes the world."

Believing without seeing is better than seeing and believing.

Dorcas, a Woman of Good Works

Verse 31 supplies the lesson's introduction. The pivot word is "then" and probably refers to the conversion of Saul. Joppa was twelve miles from Lydda (v. 32).

I. THE WOMAN (Acts 9:36).

The name "Tabitha" means *roe* or *gazelle*—a creature noted for softness of outline, modesty of disposition, liquidity of eye and grace of movement. Rare personal charm is indicated in the name. Beauty, when wedded to piety, is a blessing. But if not dignified by character, beauty can be a withering blight. More, Dorcas was a *disciple*. In the beginnings of the church "disciple" and "believer" were the same. The term denotes a learner. It is to be in the school of Christ. There were twelve apostles; there are countless disciples. Again the word (used nowhere else) is *female disciple*. Heathen systems of worship knew nothing of this; only men disciples were recognized. But "honourable women" and "deaconesses" found their place in the economy of the early Christian fellowships. The gospel says "there is no difference" between male and female in the provisions of grace. Granted that Dorcas did much good and exerted much influence, she remained a disciple, not an apostle.

II. THE WORK (Acts 9:36).

Discipleship found its expression in a faith that worked. Discipleship that is workless is worthless. Saved by works, no; saved to work, yes. The works of Dorcas are said to be "good." With the Greeks, beauty and goodness were synonymous. "Barnabas was a good [beautiful] man." The goodness of any deed depends on the character of the doer. Mention is also made of the "almsdeeds which she did." It is "almsdeeds," not almsgifts. Since character at the center was godly, conduct at the circumference was good. Says the Scripture: "When thou *doest* . . . alms." It is not a matter of one's larder but of one's love. The works were done "while she was with them." Here was a present-tense goodness. Paul exhorted the sisterhood to be "keepers at home"; the margin has it "diligent at home." "Whatsoever thy hand *findeth* to do, do it with thy might." "Findeth" implies search. We are to find the work best suited to us.

III. THE WOE (Acts 9:37).

Our account says "she was sick, and died." Probably the illness was short and decease was in the prime of life. Dorcas, dying in the midst of usefulness, was much lamented. "All the widows stood by him weeping" (v. 39). Usefulness is its own memorial. Dorcas still lived, showing the deathless fruits of a useful life.

IV. THE WONDER (Acts 9:41).

"He . . . presented her alive." How much the Bible says in a little! One shudders to think what the sensational would do with this. But no, the divine power was released through a human channel with the result that "many believed in the Lord" (v. 42).

The word "works" has three connotations in the New Testament: (a) "Works of the law" (Gal. 2:16); (b) "works of the flesh" (Gal. 5:19), and (c) "good works" (Matt. 5:16). The latter are referred to thirty-two times, eighteen by the apostle Paul himself. We should not ignore a subject that is mentioned so many times in the New Testament.

THE ALLIANCE FAMILY

(Continued from page 16)

LCMA Elects Officers

At the annual meeting of the Laymen's Crusade for Missionary Action officers were elected as follows: President, Rex Ramsey, Royal Oak, Mich.; vice-president, Forrest Knox, Atlanta, Ga.; secretary, Claus Swanson, Providence, R. I.; treasurer, Ruhl Whitney, Lima, Ohio.

New directors elected were John A. Wright, Detroit, Mich.; Ruhl Whitney, Lima, Ohio; Claus Swanson, Providence, R. I.; Leonard Pattimore, Winnipeg, Canada; and Dr. Joe Webber, Columbus, Ga.

The directors are now working on the matter of a new constitution which will integrate LCMA with the Society through the Home Department.

Australian Businessmen in Kingston

A team of Christian businessmen from Australia held a week of evangelistic meetings in the Alliance Church in Kingston, N. Y., in June. The party consisted of William Cochrane, lawyer, and George Jones, insurance consultant. Rev. W. D. Crunkilton, pastor, reports that the entire church feels an uplift. A number of persons were saved and many visitors were attracted during the meetings. The party had traveled in Asia, England and Scotland, and were visiting the major cities of this continent.

Holds Dedication Service on Anniversary

The Christian and Missionary Alliance Church of Brunswick, Nebr., dedicated its new educational building on Sunday afternoon, June 11, the thirtieth anniversary of the church. The \$16,000 building was begun in October, 1960, and was used for the first time just five months later. To date the indebtedness on the structure is only \$3,750, according to the pastor, Rev. Edward L. Masters.

On hand for the ceremonies were Mrs. Karl Zeiman, of Edgar, Nebr., the only former pastor able to be present; Mr. Richard F. Houts, instructor in Christian Education at Simpson Bible College and member of the Brunswick church; and Western District Superintendent, Rev. Harry Jueckstock, who preached the dedicatory sermon. Mr. Joseph Carlson, of Laurel, Nebr., architect and construction supervisor, gave his personal testimony during the service.

Brunswick's new addition measures 77 x 29 feet, and in addition to Sunday school rooms contains an auditorium, a kitchen and lounges. Major credit for the completed structure goes to the building committee members, L. K. Snodgrass, Hugh Brookhouser, Duane Larsen and Arlo Baird.

Florida Church Holds Special Meetings

The Springfield Alliance Church, Jack-

sonville, Fla., held ten days of special meetings recently with Rev. E. R. Burnette, of Sonoma, Calif., as the evangelist. According to Rev. William Sunda, pastor, Christians were "shown into new truths and new spiritual victories," and refreshing was experienced by the whole church.

Teachers Needed in Kentucky Mountain Work

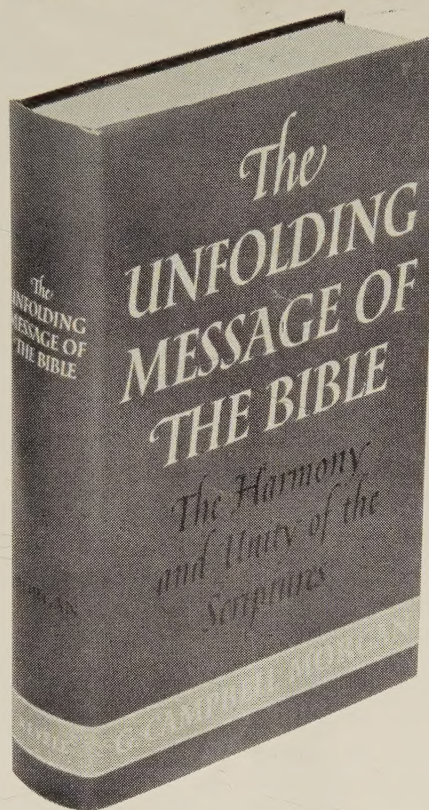
"Qualified teachers are desperately needed in the day school of the Kentucky Mountain Gospel Crusade," according to Rev. C. D. Hefner. Mr. Hefner asked assistance in finding someone "who may be retired from teaching and

who would welcome a place of service for the Lord such as this affords." High school teachers are needed. Interested persons may write to Rev. Byron Smith, Kentucky Mountain Gospel Crusade, Box 575, Salyersville, Ky.

Changes in Simpson Faculty

Rev. D. J. Hanson, of the Simpson Bible College faculty, has left to continue postgraduate study, and Mr. Hugh Humphries, of Calgary, Alta., will join the faculty in September. Mr. Humphries is a candidate for the Ph.D. degree from New York University this August. He is a graduate of the University of Alberta, the Royal Schools of Sacred Music and Biblical Seminary in New York City.

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Viet Nam . . . Cambodia . . . Laos

IN 1911, when the entire Indo-China peninsula in Southeast Asia was still under French control, Alliance missionaries settled in Tourane, Viet Nam, and gave the first gospel witness to the millions of this strategic area. This occupation culminated the series of probes which had started thirty years earlier as a burden in the heart of Dr. A. B. Simpson and had continued with a visit by David Lelacheur to Saigon in 1893 and brief surveys made by Robert A. Jaffray and others from South China.

Several years later, taking bold steps of faith, the few missionaries and the faithful converts proceeded south to Saigon and north to Hanoi. This "spreading out" policy through all of Viet Nam resulted in converts throughout the whole land, and a present baptized membership of nearly 25,000 persons in 250 churches, plus 85 unorganized groups of Christians. Little is now known of the Christians north of the 17th parallel, which separates the Republic of Viet Nam from Communist North Viet Nam.

Special services commemorating the entrance of the gospel were held in Saigon on June 11, when the Evangelical Church of Viet Nam opened its general assembly.

But occupying the states comprising Viet Nam was not the end. The same pioneering thrust that opened this land led missionaries to Cambodia and Laos, and finally to work among the tribespeople of the mountains, where there has been a rich harvest.

Cambodia, which now has 25 churches, received the first witness in 1923. Here Buddhism enjoys a favored position as the state religion, and every advance of the gospel has been a miracle in answer to prayer.

Laos, now besieged by Communists, is the only state of the area in which other Protestant missionaries preceded those of the Alliance. The Swiss Brethren carried on work in the extreme south, and the Presbyterian Mission in Thailand had made fruitful visits to Luang Prabang. The Alliance set its first permanent workers there in 1929. The 1,227 Christians, many of them among the Mèo tribes of the mountains, have a positive testimony, enhanced today by war and peril.

The flame of evangelism, which fifty years ago was only a spark, continues to burn to bring light to multiplied millions.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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